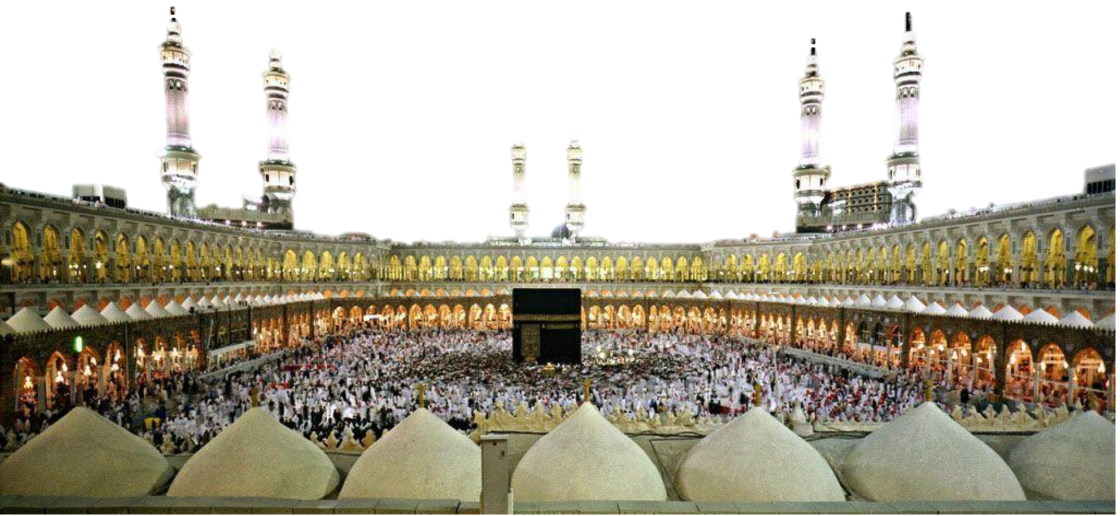
Islamic Academy of Coventry

Sīrah of Muḥammad ﷺ

Part 2 - The Lineage of the Rasūlullāh ﷺ (II)

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

Part 2 - The Lineage of the Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ (II)

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Islamic Academy of Coventry
83-87 Cambridge Street
Coventry CV1 5HU
www.islamicacademycoventry.org
islamicacademycoventry@hotmail.com

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بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Introduction

I begin in the name of Allāh سُبْحَانَهُ وَتَعَالَىٰ Lord of the Worlds, and sending Peace & Salutations on our beloved Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

In the last booklet I talked about the ancestry of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and how his lineage goes all the way back to Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. Allāh سُبْحَانَهُ وَتَعَالَىٰ had commanded Ibrāhīm عَلَيْهِ ٱلسَّلَامُ to bring his wife Hājar رَضِيَ ٱللَّهُ عَنْهَا and son Ismāʿīl عَلَيْهِ ٱلسَّلَامُ to the land of Arabia. The family of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ then settled in and around the Valley of Makkah.

I then went into further detail about the progeny of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ and talked specifically about how the tribe of Quraysh came into power in Makkah.

The tribe of Khuzāʿah had taken control of Makkah after the tribe of Jurhūm had left. Hulayl who was the chief of the Khuzāʿah, had married his daughter to Qusayy who was from the tribe of the Quraysh. After the death of Hulayl, a power struggle took place which resulted in Qusayy taking control of Makkah.

Qusayy brought in more members of his family & tribe to come and live in Makkah. So this is how the Quraysh, the direct ancestors of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ settled in Makkah.

After Qusayy passed away, his son ʿAbd al-Dār came into power but another one of his sons' ʿAbd Manāf was more suited for the role. Eventually the tribal responsibilities were divided between the families of the 2 brothers.

ʿAbd Manāf had a son called Hāshim who married a woman from Yathrib called Salma. Together they had a son who they named Shaybah.

On one of Hāshim's trade journeys, he passed away in Gaza leaving behind his son in Yathrib. Hāshim's brother Muṭṭalib, then went to Yathrib to bring his nephew Shaybah back to Makkah as he had heard good things about him.

Salma wanted her son to stay with her but Muṭṭalib managed to convince her and brought Shaybah to Makkah. Muṭṭalib & Shaybah rode into the city, with the nephew sitting behind his uncle. Upon seeing this child in a dishevelled state, people called him ʿAbdul Muṭṭalib, the slave of Muṭṭalib when in fact he was his nephew. This name stuck with him and from that day forth, Shaybah was known as ʿAbdul Muṭṭalib.

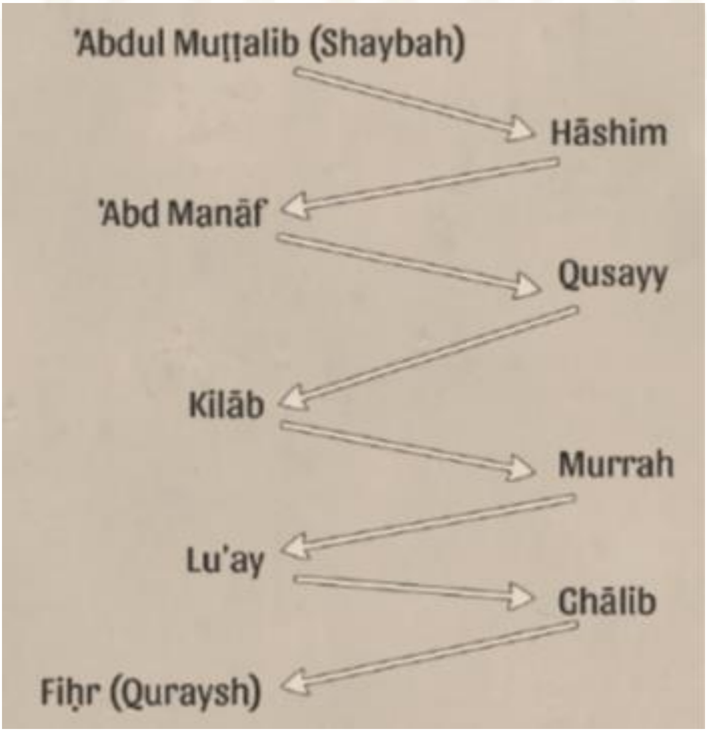
In this booklet, I will complete the discussion on the lineage of Rasūlullāh ﷺ.

The Family Tree of ʿAbdul Muṭṭalib

Let's have a quick recap of the lineage of ʿAbdul Muṭṭalib.

ʿAbdul Muṭṭalibs', real name was Shaybah, he was the son of Hāshim who was the son of ʿAbd Manāf. He was the son of Qusayy, son of Kilāb, son of Murrah, son of Lu'ay, son of Ghālib, son of Fiḥr who was also known as Quraysh.

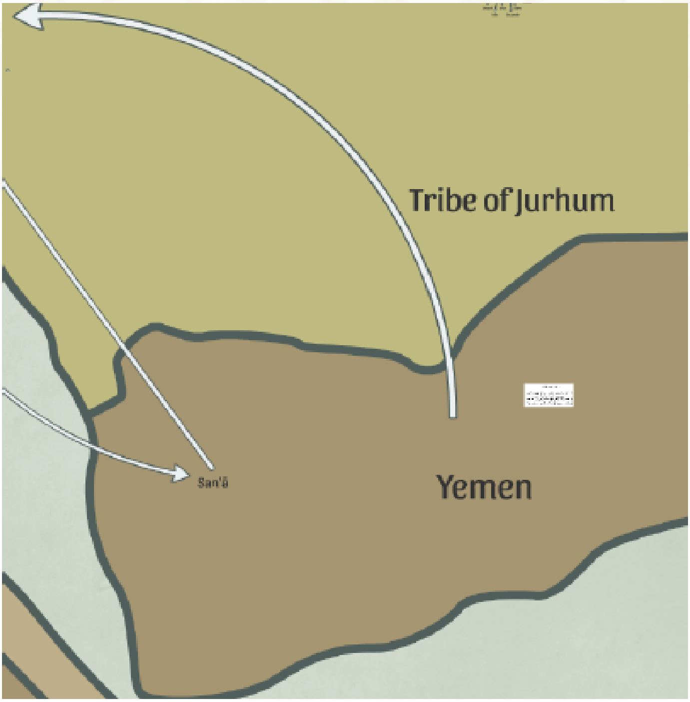
These are the direct forefathers of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



The Tribe of Jurhūm

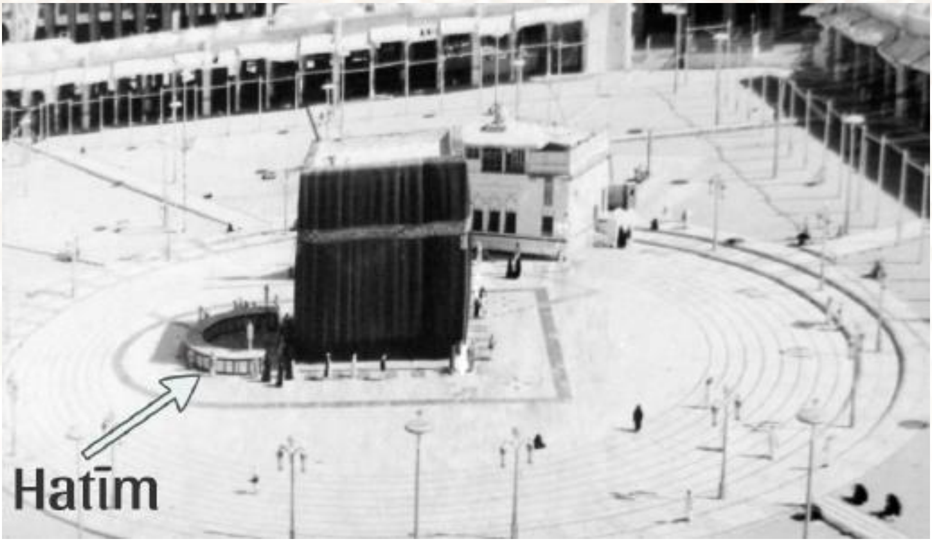
Let's go back to the time when Ibrāhīm عَلَيْهِٱلسَّلَامُ had brought his wife Hājar رَضِيَٱللَّهُعَنْهَا & son Ismāʿīl عَلَيْهِٱلسَّلَامُ to Makkah.

The Tribe of Jurhūm originated from Yemen. Due to a famine at the time, they had left Yemen looking for a place to settle. It so happened that they met Ismāʿīl عَلَيْهِٱلسَّلَامُ and his mother near the well of Zamzam. The tribe of Jurhūm decided to settle there and after some time Ismāʿīl عَلَيْهِٱلسَّلَامُ also married a girl from their tribe.



The Ḥatīm

According to some sources, Ismāʿīl عَلَيْهِ ٱلسَّلَامُ passed away at the age of 130 and was buried near his mother in the Ḥatīm. The Ḥatīm is the crescent shaped walled area on the side of the Kaʿbah, as you can see in this old photograph. The area is counted as being inside the Kaʿbah.



The Jurhūm take control of Makkah

Sometime after Ismāʿīl عَلَيْهِ ٱلسَّلَامُ passed away, there was disagreement between his descendants, the Banū Ismāʿīl and the Jurhūm. The Jurhūm now came into power in Makkah. They started to oppress the people, to the extent that the Banu Ismāʿīl moved to the outskirts of Makkah.

The hiding of the Well

The Jurhūm continued in their oppression and desecration of the House of Allāh سُبْحَانَهُ وَتَعَالَىٰ until all of the Arabian tribes stood up to challenge them.

The Jurhūm had to leave Makkah in a hurry but before they went, they took all of the precious items which were inside the Kaʿbah and buried them inside the well of Zamzam.

They then buried the well of Zamzam and completely levelled the ground so no one could tell where the well had been. After the Jurhūm left, the descendants of Ismāʿīl عَلَيْهِ ٱلسَّلَامُ moved back to Makkah but the well of Zamzam was now lost. It stayed this way until ʿAbdul Muṭṭalib became the chief of the Quraysh.

The Well of Zamzam

In the book Manifestations of the Prophets Muḥammad's Beauty by our dear teacher, Shaykh Al-Ḥadīth Maulānā Yusuf Motala Saheb, an incident is mentioned in great detail which is narrated by ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ. He mentions that one day ʿAbdul Muṭṭalib was resting (meaning sleeping) in the Ḥatīm and someone arrived (in his dream) and said to him "Iḥfir Ṭībah", dig up Ṭībah,

احفر طيبة

ʿAbdul Muṭṭalib asked him "What is Ṭībah?" but the man went away without answering.

The following day ʿAbdul Muṭṭalib was resting in the same place again when the same person came and said "Iḥfir Barrah".

احفربره

ʿAbdul Muṭṭalib again asked the person, "What is Barrah?" but again he went away without answering.

On the third day, again ʿAbdul Muṭṭalib was resting and the same thing happened, the man came and said to him "Iḥfir Maḍnūnah", dig up Maḍnūnah.

احفر المضنونة

ʿAbdul Muṭṭalib asked him, "What is Maḍnūnah", the person again went away without answering.

On the fourth day, ʿAbdul Muṭṭalib was once again resting. The man came and this time he said "Iḥfir Zamzam", dig up Zamzam!

احفر زمزم

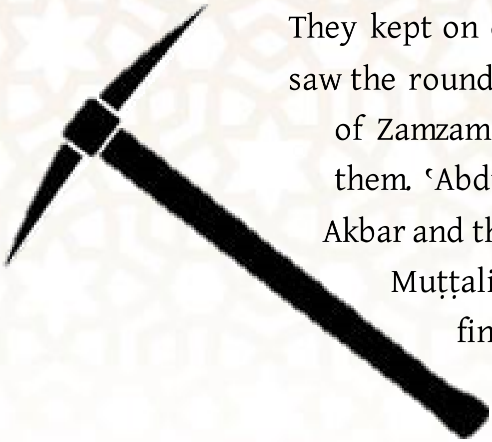
ʿAbdul Muṭṭalib asked him, "What is Zamzam?" The man said, that which never dries up! That whose water will never decrease! It will quench the thirst of the biggest of throngs of pilgrims.

The man also said, that it is located at a place where you will see a crow pecking at a place of blood and droppings and where there is an ant burrow.



The Well is found

As soon as this person in ʿAbdul Muṭṭalibs' dream had given clear instructions, he was convinced of the truth of his dream. ʿAbdul Muṭṭalib took his only son at the time Ḥārith and picked up a mattock. He went to the place which was described in the dream and started to dig.



They kept on digging and digging until they saw the round border of the wall of the Well of Zamzam and then it appeared before them. ʿAbdul Muṭṭalib proclaimed Allāhu-Akbar and the Quraysh realized that ʿAbdul Muṭṭalib had achieved his aim of finding the Well which had been lost for so long.

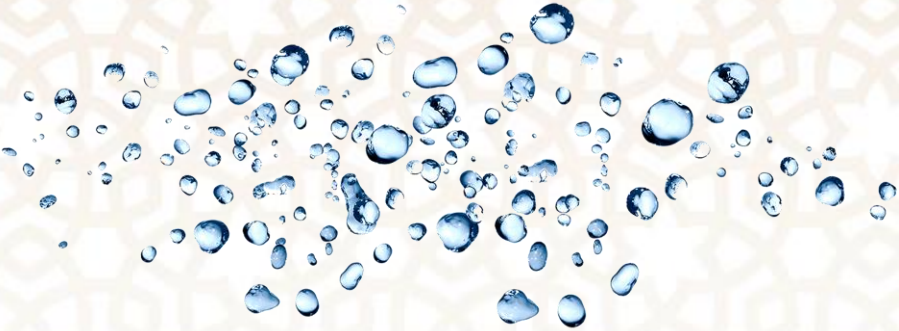
The Quraysh came to ʿAbdul Muṭṭalib and said "This Well surely belongs to our father Ismāʿīl عَلَيْهِ ٱلسَّلَامُ. We have a due right in it, so realize it in our share". ʿAbdul Muṭṭalib replied "I will not do that".

The Journey to Shām

The row between ʿAbdul Muṭṭalib & the Quraysh over the Well of Zamzam became more serious. They decided that they would appoint a soothsayer from the Banu Saʿd who would judge between them. She lived in Shām, which is modern day Syria, so they all started to make their way through the desert on this long journey.



Half way through the journey, ʿAbdul Muṭṭalib and his companions ran out of water. They came to a point where they thought they would die of thirst. The other tribes from the Quraysh who had been travelling with them refused to give them water because they feared they would also run out.



The Sign

ʿAbdul Muṭṭalib saw what was happening and realised that they could all die very soon. He spoke to the people of his tribe and they agreed to do whatever he ordered. He told each of them to dig their own graves, as they still had the strength to do so. If any one of them dies, the others will bury him in the grave he has dug for himself. This would continue until there would only be one left.

ʿAbdul Muṭṭalibs' companions done as he had ordered and dug their graves. They then waited for the inevitable, which was to die of thirst.

ʿAbdul Muṭṭalib then spoke to his tribe and said that just waiting for death without even looking for water was against logic. They should keep trying to look for water until the end, it could be that Allāh سُبْحَانَهُ وَتَعَالَىٰ arranges water for them. He then ordered them to leave from there.



The other tribes had been observing what had been happening to ʿAbdul Muṭṭalib and his companions. ʿAbdul Muṭṭalib went to his camel and mounted upon it. As soon as his she-camel got up on her feet, water started to gush forth from the place her hooves had rubbed the ground. He cried the Takbīr, Allāhu Akbar and so did his companions.

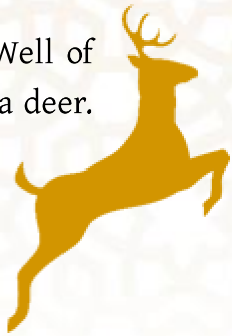
الله اكبر

ʿAbdul Muṭṭalib got off his camel and tasted the water that had just come out of the ground. It was sweet, so he drank and his companions drank. They then gave the water to their animals and filled their water skins. ʿAbdul Muṭṭalib then called the other tribes and invited them to drink the water which Allāh سُبْحَانَهُ وَتَعَالَىٰ had blessed them with.

The tribes had seen how Allāh سُبْحَانَهُوَتَعَالَىٰ had treated ʿAbdul Muṭṭalib so they asked him for forgiveness. They all said 'Judgment has been delivered in your favour O ʿAbdul Muṭṭalib. We will never argue with you when it comes to the Well of Zamzam! Because the Lord that provided water for you through a gushing stream has also granted you the well of Zamzam. Return to your good service of providing drink'.

After this incident, all of the tribes returned to Makkah.

Upon their return, they started to clean out the Well of Zamzam and found 2 golden idols in the shape of a deer. All of the treasures which the tribe of Jurhūm had hidden inside the Well were now found including some plated swords and armour.



ʿAbdul Muṭṭalib placed the deer shaped idols in the doorway of the Kaʿbah and hung the plated swords on the doors. The Kaʿbah was also decorated with gold which had been taken out of the well.

So this was the story of the Well of Zamzam. How thousands of years ago, Allāḥ سُبْحَانَهُوَتَعَالَىٰ had answered the supplication of Hājar رَضِيَٱللَّهُعَنۡهَا and quenched her thirst and that of her child in the barren desert. To this day, thousands of year later, it continues to quench the thirst of millions of pilgrims, never decreasing, never drying up, and the dream of ʿAbdul Muṭṭalib was indeed a sign from Allāh سُبْحَانَهُوَتَعَالَىٰ.

The Oath of ʿAbdul Muṭṭalib

During the time when the Well of Zamzam was found, ʿAbdul Muṭṭalib had only one son, Ḥārith. He made an oath saying if Allāh سُبْحَانَهُ وَتَعَالَىٰ blessed him with 10 sons who all grow to adulthood, then he would sacrifice one of them in Allāh's name.

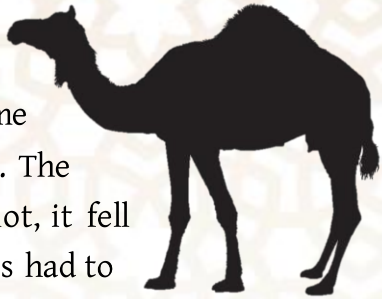


Allāh سُبْحَانَهُ وَتَعَالَىٰ completed his wish and blessed him with 10 sons. One night ʿAbdul Muṭṭalib was sleeping in front of the Kaʿbah and he had another dream. In his dream he saw a man saying "Oh ʿAbdul Muṭṭalib, fulfil the oath which you had made to the Lord of this house".

ʿAbdul Muṭṭalib woke up and gathered his sons. He told them of the oath he had made and the dream he had seen. All of his sons said in one voice that he should fulfil the oath he had made to Allāh سُبْحَانَهُ وَتَعَالَىٰ and he can do what he wishes.

ʿAbdul Muṭṭalib decided to cast lots in order to determine which son should be sacrificed. It so happened that the name of his most beloved son was drawn. And this son was ʿAbdullāh. ʿAbdul Muṭṭalib took ʿAbdullāh by the hand and led him to the sacrificial place with a knife in hand.

Upon seeing this, ʿAbdullah's sisters started to cry and one of them suggested that he draw lots between ʿAbdullāh and 10 camels. If the camels are chosen then sacrifice them and leave our brother ʿAbdullāh. At that time, the blood writ for a person was 10 camels.



ʿAbdul Muṭṭalib now started to draw lots between his son ʿAbdullāh and the camels. Each time ʿAbdullah's name is drawn, he would sacrifice 10 camels. The first time ʿAbdul Muṭṭalib drew the lot, it fell upon ʿAbdullāh, so this meant 10 camels had to be sacrificed. The lots were cast a second time, again it fell upon ʿAbdullāh, so now it was 20. ʿAbdul Muṭṭalib drew lots again and again, each time they fell upon ʿAbdullāh. Eventually the number of camels had now reached 100.

ʿAbdul Muṭṭalib drew the lot once more and finally it fell upon the camels. ʿAbdul Muṭṭalib and all those present proclaimed the Takbīr and said Allāhu Akbar. ʿAbdullāh's sisters took him away and ʿAbdul Muṭṭalib sacrificed the 100 camels between the hills of As-Ṣafā and Marwah. After this incident, ʿAbdullāh was known as ʿAbdullāh Dhabīḥ! Therefore Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was also known as Ibnu Dhabiḥayn, the son of the two sacrificed ones, meaning his father ʿAbdullāh and forefather Ismāʿīl عَلَيْهِ ٱلسَّلَامُ.

The Parents of Rasūlullāh ﷺ

ʿAbdullāh

Rasūlullāh ﷺ was the son of ʿAbdullāh, the son of ʿAbdul Muṭṭalib. Ḥāfiẓ Asqalāni mentions that there is complete agreement on the fact that this was his name.

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صلى الله عليه وسلم
قَالَ " أَحَبُّ الأَسْمَاءِ إِلَى اللَّهِ عَزَّ وَجَلَّ عَبْدُ اللَّهِ وَعَبْدُ الرَّحْمَنِ "[1]

It is narrated by Ibn ʿUmar رضي الله عنه that Rasūlullāh ﷺ said, "The most beloved names to Allāh are ʿAbdullāh and ʿAbdul Raḥmān"

Āminah

After the incident with the camels, ʿAbdul Muṭṭalib started looking for a wife for his son ʿAbdullāh. In the well-respected tribe of Banū Zuhrah, the daughter of Wahb ibn ʿAbd-Manāf was chosen and her name was Āminah.

Āminah's father, Wahb had been the chief of the tribe but had passed away so she was now under the guardianship of her uncle Wahīb ibn ʿAbd-Manāf.

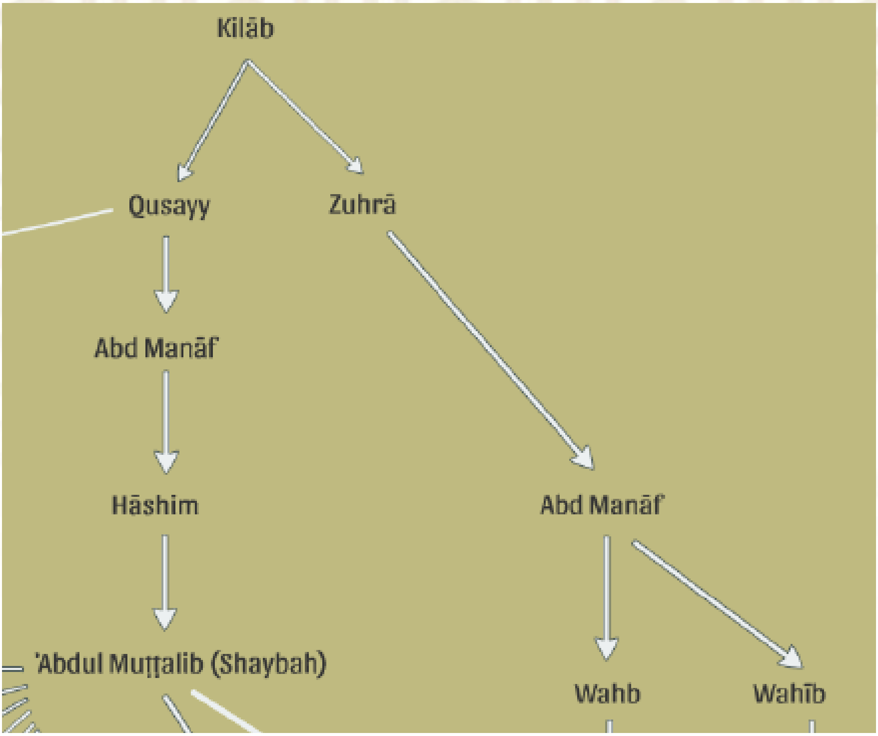
[1] Sunan Ibn Mājah - 3728

Wahīb also had a daughter who was of marriageable age called Hāla and when ʿAbdul Muṭṭalib was arranging his son's marriage, he asked that Hāla should be given to him in marriage. Her father Wahīb agreed. So now the father and son were marrying 2 cousin sisters.

The marriage ceremonies of ʿAbdul Muṭṭalib & his son ʿAbdullāh took place at the same time. Eventually, ʿAbdul Muṭṭalib and Hāla would have a son, who was none other than Sayyidunā Ḥamzah رَضِيَٱللَّهُعَنْهُ. He was Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ paternal uncle as well as his cousin from his mother's side and they were also milk brothers because they had the same wet nurse.

Family tree of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ parents

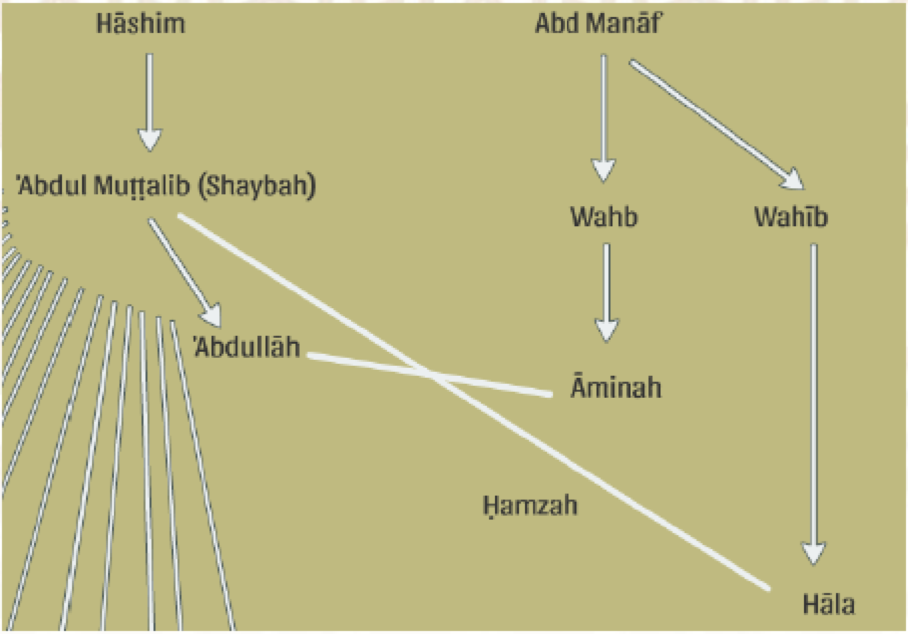
The lineage of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ mother and father both lead to Kilāb.



Kilāb had 2 sons, Qusayy and Zuhrā.

Qusayy had a son called ʿAbd Manāf, who was the father of Hāshim who was the father of ʿAbdul Muṭṭalib the father of ʿAbdullāh.

Kilāb's other son, Zuhrā, also had a son called ʿAbd Manāf who had a son called Wahb who was the father of Āminah.



ʿAbdullāh married Āminah & ʿAbdul Muṭṭalib married Hāla.

The death of ʿAbdullāh

ʿAbdullāh and Āminah got married and settled in Makkah. After some time, as was the normal practice of the merchants, ʿAbdullāh left for Shām with a trade caravan. He fell ill on the way and stopped in Yathrib. Yathrib was a city which was on the trade route between Makkah and Shām. It would play a major part later on in the life of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.



When the caravan returned to Makkah, ʿAbdul Muṭṭalib asked where his son ʿAbdullāh was. The people told him that due to becoming ill, he had stopped with the Banū Najjār. The Banū Najjār were related to him from his mother's side.

Right away ʿAbdul Muṭṭalib sent his eldest son Ḥārith to Yathrib to see how ʿAbdullāh was. Upon reaching there, Ḥārith found out that ʿAbdullāh had already passed away. ʿAbdullāh had been ill for one month. Ḥārith returned to Makkah and informed ʿAbdul Muṭṭalib and the family of what had happened. Everyone was grief stricken upon hearing about ʿAbdullāh death.

There is a difference of opinion as to the age of ʿAbdullāh when he passed away. According to Ḥāfiẓ ʿAlā’ī, and Ḥāfiẓ Asqalāni the correct opinion is that he was 18 years old. When ʿAbdullāh passed away, he left behind 5 camels, some goats and one slave woman who was name was Baraka who was known as Umme Ayman.

The People of the Elephant

Before the Islamic calendar had been established, the years in Arabia were known by certain events.

The year in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was born was known as the year of the Elephant.

About 50 or 55 days before Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was born, the very famous incident of the Aṣḥābe Fīl occurred, the people of the elephant. This incident became well known in Arab History. Allāh سُبْحَانَهُ وَتَعَالَىٰ has even mentioned it in the Qur'ān in Sūrah Al-Fīl.

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَـٰبِ ٱلْفِيلِ (١)

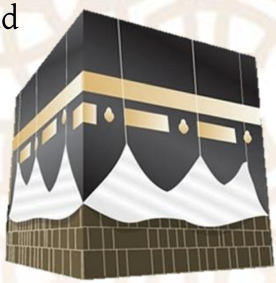
أَلَمْ يَجْعَلْ كَيْدَهُمْ فِى تَضْلِيلٍ (٢) وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ

(٣) تَرْمِيهِم بِحِجَارَةٍ مِّن سِجِّيلٍ (٤)

فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُولٍ (٥)

"Have you not seen how your Lord dealt with the People of the Elephant? (1) Has He not turned their plan into nullity? (2) And He sent upon them flying birds in flocks, (3) Throwing upon them stones of baked clay, (4) And thus He turned them into an eaten-up chaff. (5)"

Abraha



The emperor of Abyssinia, Najjāshi, had appointed one of his general's Abraha as vice-regent of Yemen. Abraha had seen that all of the Arabs used to go to Makkah, to the Baitullāh for pilgrimage. The people would go to the Kaʿbah and perform Ṭawāf, circumambulation around it.

Abraha wished that he could make a grand Cathedral, as he was a Christian. People could then come and visit it, instead of going to the simple Kaʿbah.

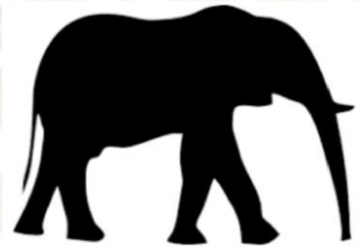
The Cathedral



In the capital of Yemen Ṣanʿā', Abraha built this grand beautiful Cathedral. Now there is a difference of opinion as to what happened next. One opinion is that when the Arabs heard of this Cathedral, a person from the tribe of Kinānah defiled it and then ran away. Another opinion is that some Arab youths had lit a fire near the Cathedral, the wind carried the flames of their fire onto the Cathedral which caused it to burn down.

The March to Makkah

Abraha got very angry and made an oath that he would destroy the Kaʿbah. He got his army together and left for Makkah. His army had something which had never been seen before in the Arab lands, elephants!



Some Arab tribes tried to block his way but could not stop them. One of the leaders Nufayl of the Khath'am tribe agreed to be their guide in return for sparing his life.

The army now reached Ṭāif which was the home of the Banu Thaqīf. They had a temple dedicated to their God Al-Lāt and were worried that Abraha would destroy it thinking it was the Kaʿbah so they told him he still had some way to go and sent another guide to go with them.

Abraha's army stopped at a place called Muhgammis, just outside of Makkah. The animals which belonged to the Makkans used to graze there on the outskirts of the city. Abraha's army captured all of the animals which included 200 camels belonging to ʿAbdul Muṭṭalib, the Grandfather of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

ʿAbdul Muṭṭalibs advice

As the large army approached Makkah, ʿAbdul Muṭṭalib called the Quraysh together. He had the responsibility of looking after the Kaʿbah and advised them all to leave the city. He told them that no one would be able to destroy the Kaʿbah, this is Allāh's house, and he will protect his own house.

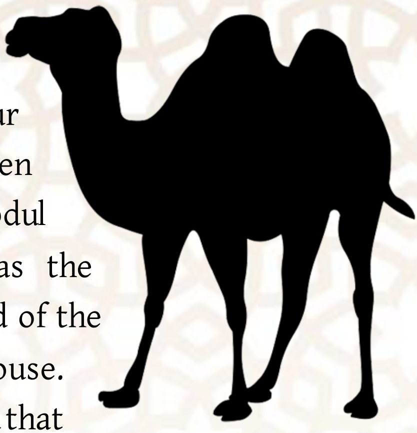
Abraha now sent a messenger calling for ʿAbdul Muṭṭalib to visit him in the camp. He sent a message saying that he did not want bloodshed, he just wanted to destroy the Kaʿbah.

ʿAbdul Muṭṭalib accepted his invitation and went to see Abraha. ʿAbdul Muṭṭalib possessed this unique quality that anyone who saw him would be in awe of him.

When Abraha saw ʿAbdul Muṭṭalib, he also became in awe of him and received him with honour and respect to the extent that Abraha couldn't put him on the throne as his equal, but he got off his throne to sit together with him.



The two leaders talked and ʿAbdul Muṭṭalib asked him about his camels which were in his possession. Abraha was shocked, he said that you are asking me about your camels, when the Kaʿbah is the religion of yourself and your forefathers, you have not even mentioned a word about this? ʿAbdul Muṭṭalibs reply was that he was the owner of the camels, and the Lord of the Kaʿbah will protect his own house. After some silence, Abraha ordered that the camels be returned to ʿAbdul Muṭṭalib. He came back to Makkah with his camels and ordered the Quraysh to vacate the city due to the impending attack.



The Attack

ʿAbdul Muṭṭalib took some people with him and arrived at the doors of the Kaʿbah. They all prayed to Allāh سُبْحَانَهُ وَتَعَالَىٰ and invoked him to protect his house, the Holy Kaʿbah.

ʿAbdul Muṭṭalib finished supplicating and together with his companions, they withdrew to the mountains. Abraha now marched towards the Kaʿbah with his army. His elephant which was at the front of the army refused to go towards Makkah. They

tried everything they could to make it move, but it refused to go towards the House of Allāh سُبْحَانَهُ وَتَعَالَى.

All of a sudden, small birds began to appear from the western sky.



Each of them had a small pebble in their beaks and in each of their talons. The birds dropped these pebbles on Abrahas army. The pebbles rained down on them and destroyed everything they touched. The pebbles went straight through their coats of mail and this was how the army of Abraha was defeated.

The Retreat

Abrahas army now made its way back to Ṣan'ā' defeated with many of them dying on the way. Nufayl who had been captured, managed to slip away to safety. Abraha himself caught a disease which caused blood and puss to flow from his body. One by one his body parts fell off until finally he also perished.

And this was how Allāh سُبْحَانَهُ وَتَعَالَى protected his house.

ʿAbdul Muṭṭalibs Family

The forefathers of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ were amongst the most intelligent people of their time. They held positions of leadership & authority and were known to be generous hosts. They were people of understanding, of good character and actions. Hence the lineage of the Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ was the highest of them all.

ʿAbdul Muṭṭalib had many children. Some of them embraced Islām whilst others turned away from the religion of Allāh سُبۡحَانَهُۥوَتَعَالَىٰ and became staunch enemies of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

The paternal uncles of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

ʿAbdul Muṭṭalib had 12 sons in total so Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ had 11 paternal uncles. ʿAbdul Muṭṭalib had a number of wives so some of his children shared the same mother and father whilst the others only had their father in common

1. Ḥārith – He was the eldest son of ʿAbdul Muṭṭalib and was with him when they discovered the Well of Zamzam. Ḥārith was also the uncle who had gone to Yathrib to enquire about ʿAbdullāh when he had fallen ill.

2. Quthum – He shared the same mother as Ḥārith and passed away in his childhood.

3. Zubayr – He was one of the chiefs of the Quraysh. His son was the famous companion ʿAbdullāh ibn Zubayr رَضِيَٱللَّهُعَنۡهُ who was martyred in Ajnadayn. He also had 2 daughters, Ḍubā'a رَضِيَٱللَّهُعَنۡهَا & Umm al-Ḥakam رَضِيَٱللَّهُعَنۡهَا who were both companions of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

4. Ḥamzah رَضِيَٱللَّهُعَنۡهُ – He was the son of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ mother's cousin, Hāla. He was known as the lion of Allāh and the lion of the Prophet. He was also the milk brother of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ as they shared the same wet nurse. Ḥamzah رَضِيَٱللَّهُعَنۡهُ was one of the early reverts to Islām and was martyred in the battle of Uḥud. He had one daughter.

5. ʿAbbās رَضِيَٱللَّهُعَنۡهُ – He was 3 years older than Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and the only other uncle to have embraced Islām. He was a man of great qualities and migrated to Madīnah. He passed away during the caliphate of Uthmān رَضِيَٱللَّهُعَنۡهُ in 32 AH. He had 10 sons of which 3 were Ṣaḥābah, ʿAbdullāh, Faḍl and Quthum رَضِيَٱللَّهُعَنۡهُمۡ.

6. Ḍarār – He had the same mother as ʿAbbās رَضِيَٱللَّهُعَنۡهُ.

7. Abū Ṭālib – He shared the same parents as Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ father ʿAbdullāh. Their mothers name was Fāṭimah bint ʿAmr ibn ʿĀ'idh. Abū Ṭālib looked after Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ after ʿAbdul Muṭṭalib passed away and he himself passed away in the year of sorrow in Makkah.

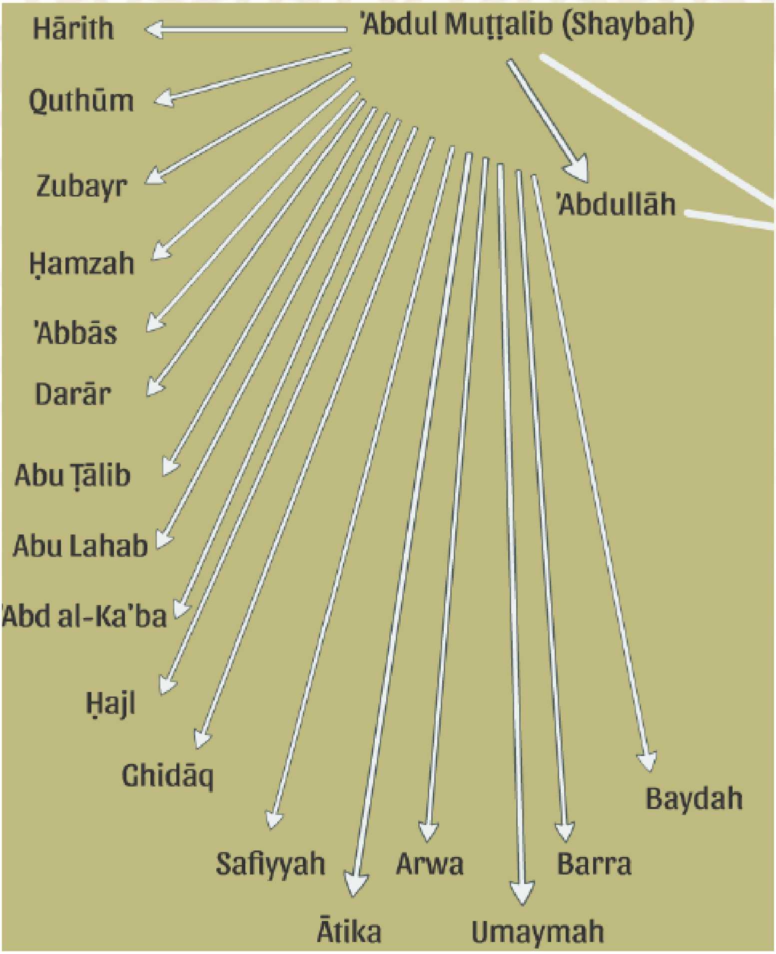
   Abu Ṭālib's most famous son was ʿAlī رَضِيَ ٱللَّهُ عَنْهُ, so he was Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ cousin as well as son in law. Other children were Ṭālib who died without embracing, ʿAqīl, Jaʿfar, and Umm Hānī رَضِيَ ٱللَّهُ عَنْهُمْ whose real name was Fākhita or Hind.

8. Abū Lahab - His real name was ʿAbdul ʿUzzā. As a child he was very handsome and had a ruddy complexion, so his father called him Abu Lahab, which means father of the flame. He had 4 children, ʿUtayba who died without embracing, ʿUtba, Muʿattib and Durra رَضِيَ ٱللَّهُ عَنْهُمْ who all embraced. Abū Lahab's 2 son's ʿUtba and ʿUtayba were also married to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ daughters, Ruqayyah and Umm Kulthūm at one point. When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ openly invited people towards Islām, Abu Lahab commanded his 2 sons to divorce the daughters of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَand so they did.

9. ʿAbd al-Kaʿba

10. Ḥajl (Mughīrah)

11. Ghīdāq - He was known as the most generous and hospitable of the Quraysh in terms of feeding people.



The paternal aunts of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ also had 6 paternal aunts

1. Ṣafiyyah رَضِيَ ٱللَّٰهُ عَنْهَا - She was the sister of Ḥamzah رَضِيَ ٱللَّٰهُ عَنْهُ and embraced Islām. She migrated to Madīnah and passed away during the Caliphate of ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ.

2. ʿĀtika - She was the sister of Abū Ṭālib and ʿAbdullāh. Some people have stated that she embraced Islam.

3. Arwā - Her son Ṭulayb رَضِيَ ٱللَّٰهُ عَنْهُ was from the early migrants and took part in the battle of Badr.

4. Umayma - She was married to Jahsh ibn Ri'ab and their daughter Zaynab رَضِيَ ٱللَّٰهُ عَنْهَا married Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

5. Barra - Her son Abū Salama رَضِيَ ٱللَّٰهُ عَنْهُ was married to Umm Salama رَضِيَ ٱللَّٰهُ عَنْهَا who later on married Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

6. Bayḍa - She was also known as Umm Al-Ḥakīm and was the maternal grandmother of ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ.

Summary

ʿAbdul Muṭṭalib was the paternal grandfather of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. He had been brought to Makkah by his uncle Muṭṭalib and became the leader of the Quraysh.

The Well of Zamzam had been buried for years since the tribe of Jurhūm left Makkah and ʿAbdul Muṭṭalib rediscovered it.

ʿAbdul Muṭṭalib had also made an oath to Allāh سُبْحَانَهُ وَتَعَالَىٰ that he would sacrifice one of his sons if he was blessed with 10 sons who reached maturity. The lots were drawn and Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ father ʿAbdullāh was chosen.

There was an outcry and after some deliberation, it was decided that his name would be drawn against 10 camels. Each time his name was drawn, 10 more camels were added until, 100 camels were sacrificed in his place.

The parents of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ were ʿAbdullāh and Āminah. On one of his trade journeys to Shām, ʿAbdullāh fell ill and stopped in Yathrib. He passed away at the tender age of 18 and hadn't even seen his son. So Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ never saw his father.

The year in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ was born was known as the year of the elephant. Abraha who was the vice-regent of

Yemen at the time had come to destroy the Kaʿbah. Allāh سُبۡحَانَهُۥوَتَعَالَىٰ protected his house and destroyed Abrahas army.

ʿAbdul Muṭṭalib was blessed with many children, some of whom embraced Islām, whilst others did not. Many of them played a very important part in the life of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ and supported him on his journey. In the next booklet we shall Inshā'Allāh discuss the birth of the final Messenger, Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ.

Summary

- 'Abdul Muṭṭalib found well of zamzam
- 'Abdul Muṭṭalib made an oath to sacrifice a son if he gets 10 sons who attain maturity
- 'Abdullāhs' name is drawn but eventually 100 camels sacrificed in his place
- 'Abdullāh married Āminah
- 'Abdullāh passes away in Yathrib aged 18
- Abrahā marches to Makkah to destroy the Ka'bah but Allāh destroys his army using birds
- 'Abdul Muṭṭalibs children

Sīrah of Muḥammad صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ

Part 2 - The Lineage of the Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ (II)

www.islamicacademycoventry.org
islamicacademycoventry@hotmail.com
83-87 Cambridge Street
Coventry CV1 5HU